In the same way, the Self, though invisible during a state of ignorance, is there all the time and is perceived when the body has been drilled by the *Pvanava, i.e.,* after, *by* a constant repetition of the sacred syllable *(Om),* the body has been subdued, and the ecstatic vision of the Self has been achieved.

"14. By making one's body one of the two pieces of firewood and *pranava* as the other piece, one should practise meditation, which is like rubbing, and thereby see God, who is hidden like fire.

"15. As oil is found in linseeds, butter in curds, water in river-beds (full of sand); so, he who seeks the Self, with truth and austerities, finds it in himself.

"16. He finds the all-pervading Self, who lies hidden as butter in milk, who is obtainable by self-knowledge and austerities, and who is described in the *Upaniskads* as the Highest."

Chapter II.

" 8. Making his body with its three raised parts steady and placing his senses into the heart with his intellect, the wiseman should cross all the fearful

streams by means of the
rafter-like *Om,* the symbol of Brahman.

" 9. In this matter, the aspirant,
stopping the movements
of his limbs, and controlling his breath,
should, when the
breath has become feeble, respire through
his nostrils alone.
The wise man should be steady and
restrain this mind, which
is like a chariot with a naughty horse yoked
to it.

" 10. He should join (his mind to Brahman) in a clean and level place without pebbles, fire and sand, favourable to the mind by the sound, water, huts and other things near
it, and not painful to the eyes, and adjacent to a cave and a
cottage guarded from the wind.

"11. In the practice *of yoga,* phantoms of mist, smoke the sun, air, fire, fireflies, lightning, crystal and the moon arise as premonitions of the revelation of Brahman.